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rubbing after it gets wet. If the tent cover was folded when wet it would get moldy. The sinew bowstring also would be ineffective when wet. Rain had very serious consequences when they had sliced a quantity of buffalo meat and were drying it on the rack. If it should be wet by a sudden storm, the meat throughout the encampment would be spoiled. There was nothing that could be done with this meat. If one tried to eat it, it tasted like dead wood. It fell to pieces in one's hands. Even if one tried to cure it over a fire, it simply rotted. Meat once exposed to rain, even after it had been cooked, became moldy next day. A rack of meat that had been rained on was called *kariks-kutu*, "rack-dead, spoiled." The meat had to be thrown away.

Accommodation and adjustment to rainy weather was therefore very important and a nice distinction had to be made between the problem of delay and the risks involved.

One day word was sent to White Eagle that an important man of the Man-Going-Downstream Band was so ill that he could not go on. White Eagle had to consider very carefully whether they would go ahead and leave him or delay the entire group. A day's delay might mean the difference between reaching the full herd on time or finding only stragglers left after the herd had passed. Considering, however, that the Man-Going-Downstream Band was in a "Child" relation in the Peace Pipe ritual to the Skidi and was in the process of giving them a return gift of horses, White Eagle diplomatically decided to delay the march so that the sick man could be treated by a doctor. It was also felt that if inter-band relationships were not solidified from time to time, one or the other of the South Bands might conceivably be induced to collaborate with the Sioux on some occasion. Then everyone would consider that White Eagle had failed in his administrative functions and in his diplomacy. The death of an influential man in another band would also be the occasion for delay until after the funeral. If the wife of a prominent man were about to give birth, the whole family of this tent and a doctor would stay behind and wait, and White Eagle would assign one of his principle braves to see that things were all right with "their Child" (in terms of the calumet), while the rest of the camp moved on. In the case of an expected birth to one of the wives of White Eagle himself, he would request Eagle Chief to lead on and say, "My wife is going to be sick." But Eagle Chief would refuse to go ahead saying, "I might spoil your luck. We can go on when she's well again." Ordinarily a woman would have to go aside while traveling and have her child in the open aside from the line of march. Also, in the case of death, the own family would usually stay behind and bury the person, then come on and join the rest. After a day's delay, everyone would be glad to be moving along.